



# THE BLUE GRASS BLADE.

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JAMES E. HUGHES ..... Editor and Publisher

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Right is might.

Liberty gains by experience.

Too many measure the outlook by the income.

A train of evils will follow lack of training for good.

Self-denial will sometimes prove the greatest gratification.

Success comes not from making money but in making manhood.

Uncharitable feelings have no real market value in this world.

The riches piled up by parents sometimes prove the impoverishment of their children.

It is a cinch that the Car of Russia can get bad dreams at night without eating.

Better wear yourself out than to get rusty doing nothing. If you have made a failure there is a reason for it.

Orthodox presumption is rapidly driving the people to infidelity in that they now understand that the preachers are not the chosen representatives of the Lord.

All religions are fundamentally the same. They all believe in prayer to an imaginary deity and each maintain an army of priests to do their praying by proxy.

There are a few copies of the Paine Memorial issue left and the new Paine pamphlet will be out within a few days. Those desiring copies are requested to write at once.

Only where freedom reigns is progress possible. The God of the Jews, now strenuously worshipped by professing Christians, was nothing short of a savage, while the claims of the priesthood are simply preposterous. It may be said that where the Christian God reigns liberty is not.

Every man should be privileged to exercise his thinker without being placed under ban, without being compelled to pay some penalty. The success of Christianity is built on penalties. The penalty for opposing it in this world is social and business ostracism. The penalty in the next world is a warmer climate than Kentucky in winter time.

Freethinkers will welcome the return to literary activity of James Armstrong, editor of the Antinomist. His article in the Blade is well worth reading, and it is a fair illustration of what his train and pen can produce. He has successfully demonstrated that the Holy Bible is more sacred tosh but we would like to find a stronger term with which to define it.

Estimating their true value by the compensation demanded, the preachers are willing to offer prayers in the legislature of a certain state without pay. As they ought to know just what their prayers are worth the price set may be accepted as a fair valuation. At that they are getting more than they are really worth for it is a waste of valuable time to compel the legislators to wait while prayers are said.

What Freethinkers demand is the absolute elimination of the Christian religion from the secular affairs of life. The day inevitably comes when the people grow weary of a presumptuous and cruel master and the stronger the repression has been the fiercer the explosion. American orthodoxes should take fair warning from what has happened in France and if Protestantism meddles with the fire it will get burnt in the process.

We have learned by sad experience, years of disappointment and suffering, that American politics as at present constituted, is no commercial palladium or industrial deity. Political parties seem bent on turning loose a Pandora's box among the toiling millions and the millions, with the remedy in their hands patiently submit to the torture. We need an industrial system that will enable every man to produce to his fullest capacity and enjoy the usufruct of his endeavors to the utmost.

Christianity has long since lapsed from both moral and intellectual virtue. Instead of being the avatar of love and law it is the personification of hate and discord. It sets man against man. It tears hearts asunder and destroys the home. The spark of liberty in man rebelled against such degradation and brave men appeared who have led the thinking masses from the theological graveyard to the sun-kissed, cloud-capped heights of Freedom of Thought.

Year by year American high society, with its religious hypocrisy and sham, is drifting further from the stern integrity and high purpose which characterized the infidel founders of the republic. They have entered upon that sybaritic which marked the decline of Rome and have adopted those sexual abnormalities that are the present curse of Asia. In no department of human activity is this decadence more marked than it is in the realm of religion, and this is what makes Freethinkers.

What one man believes or what another disbelieves is of little moment, but while mere belief will not put gods on high Olympus, yet unbelief in the religion named after the man of Galilee has succeeded in extinguishing the fires of hell. The beliefs of men can neither create or uncreate. Beliefs availeth nothing. Unbelief may produce changes progress emanates. If god exists he would continue to exist though the whole universe deny him, and if he be a myth all the prayers and sacrifices of a thousand years will not evolve him from the night of nothingness.

## PULPIT AND PRESS ON THE THAW TRIAL.

Both pulpit and press appears to be in a state of indecision concerning the trial of Harry Thaw, now in progress before the New York courts, for the killing of Stanford White.

Stories, or in the doctrinal and historical portion of the New Testament, but as our views on this unsavory subject have been previously expressed, the Blade would, if it could, say to the murderer of White, quittance of the most shocking and brutalizing depravity, "go thy way and sin no more." In the killing of White, assuming all that has been printed of him be true, and the Blade sees no just reason for doubting it, Harry Thaw rendered a service to the community, extended a blessing to the race and removed a constant source of menacing danger to the young girls of gay and giddy Gotham.

It is amusing, however, to note the expressions of the various religious bodies and church representatives upon the subject. Many perhaps the majority, protest against the publication of much of the testimony, while the more thoughtful among them appear to regard the publicity of such a revolting narrative as a blessing in disguise, upon the hypothesis that the knowledge thus vouchsafed stands with warning finger extended to all young girls, bidding them to tread different paths from those pursued by the young woman who has given such testimony in an effort to save her husband from death. As a matter of fact the ministers of Providence, R. I., profess to see in the public reports of the trial the "greatest moral lesson of the age" and approve of even a wider publicity on the ground that it affords an "invaluable object lesson for the public." Others would eliminate every essential feature on the trial, claiming that it is "not fit to print" and the W. C. T. U., or, as Mr. Wake-man once designated that organization, "We'll See to You" denounces the publication of Evelyn Thaw's testimony as being "gross and shocking."

The most terrific outburst comes from the Methodist Christian Advocate, of New York, which charges that the use of money in being secured to in order to hire perjured testimony, to change the actual facts in the case, to create a false public opinion, and to stir up a bias in favor of the accused prejudicial to public morality and to defeat the ends of justice.

Justice! Aye, did White be given justice he would have been killed long ago and many a human heart would have been spared days of agony, torture and suffering. The moral lesson contained in the trial is that it should stand as a warning to every man who harbors evil designs against social purity, against the chastity of women, who would lure children to social ruin and then boast of his prowess, that he had best change his plans and abandon those ways that are so dark and the tricks that are so vain.

The Blade does not make this assertion as a means of offering a defense of Thaw for his conduct. In very truth he was little better than the man he killed and the world would have been far better off had neither of them lived. It may be true that Evelyn Nesbit had been lured to her ruin, but Evelyn Thaw seemed to be following the same course until the last few months of her married life. The trio were neither of use or ornament to society.

But what right has the Christian religion to complain or even to use the trial to point a moral or adorn a tale? Had it spent more time in building up human character and less in torturing, burning and boycotting unbelievers, such conditions that could produce a Thaw, a Nesbit and a White, might never have obtained. Above all, does it not demonstrate the utter absurdity, folly and powerlessness of the Christian religion for good?

An all-consuming love may become cold reason, humble slave and human passion may yield blind obedience unto precept, but Christianity, having peopled the insane with a threatening god, or gods, builded a gaping, yawning hell to terrify, and in spite of resolutions and whereas, prayers and psalms, the Paphian Venus still flourishes and laughs the scars, flag in the face of the orthodox heaven. Everywhere they have added fuel to the unholy fires of lust, but seldom have we read, outside of fiction, of a man so notoriously and brutally bad as was Stanford White.

Sex relationship is one of the most difficult problems humanity has yet to solve. In that social liberty must not be taken for license. The progressive woman will be made to learn that her virtue is in her own keeping and that she is, after all, the guardian of her own morals. No woman of mature judgment was ever led astray unless she cheerfully held out the string to be led by. Woman has had to learn at the bitter school of experience. For long years she was held to be the creature of man's caprice, the drudge or ornament of his mood, mistress of neither her body or her mind. Under modern conditions she has power over both. This power rightly used will make her free and independent, but let it be abused and the land is filled with unfaithful wives and the potter's field with prostitutes.

In the case of Evelyn Nesbit things were different. She, a mere child and scarce at the age of puberty, unschooled in the wiles of the wicked world she was led into a deliberately planned trap. Made drunk with rich wine, robbed of her senses by the fumes of the liquor she was robbed of her virtue and another life was ruined. From that moment her degradation became deeper, more intense, and she began to assume the same easy morals that have from time immemorial characterized the sterner sex. Man, is by nature, polygamous. Woman is the reverse. Nature made man to seek, the woman to be sought. Passions fiery scourge drives the one, the maternal longings gently leads the other. Thus is the law of fulfilled.

After all, Stanford White only got what he deserved, and whether Harry Thaw go unpunished or otherwise, the latter has rendered a service to the community for which he is entitled to some credit.

## THE ROCK OF EQUAL RIGHTS.

To what sad end is the poor old religion of Christ coming?

What is it that is so disturbing the clans that confronted with the danger of dissolution and disintegration a cry of bitter anguish and despair is heard.

The answer is plain!

It is the quiet, onward, upward, persistent march of Free thought. For such a consummation the heroes of the past have labored long and hard. They have given of their talent and means to further the end. Those who had genius to apply gave it. Those who had means, lacking genius, gave as they could and the good work went along.

Now let us ask, what are the results?

For answer we have but to point to the constant, hearty resistance that is being manifested on almost every hand to the power and influence of the church. France has put it out of the business so far as that republic is concerned and with fifteen thousand men in Italy making a demonstration favorable to France, the theological institutions in Germany being assailed by the progressive spirit of Free thought, all point to a united and determined effort to prevent the future pre-eminence of the church in the affairs of the state.

How long will it be before men of such personal influence as Dr. Crapsey, Dr. Peters and Dr. Briggs, some convicted upon a trial for heresy, others leaving the pulpit of their own volition, will demand an equal place in both pulpit and seminary with their orthodox colleagues. Feeling that religious belief or unbelief largely depends upon educational influences and social environment, these men, sided, in a quiet way, by the more radical forces, will succeed in getting into the curricula of the theological institutions of learning more liberal ideas that have pertained hitherto. They will really constitute the light artillery of the progressive and liberal elements of the country, leaving the heavier fighters to finish the work.

All this means that advanced theology is becoming more advanced and if it keeps on advancing Freethinkers will have to assume new ground or they will meet upon an intellectual parity. It is also interesting to note that the advanced theologians of today are occupying precisely the ground as that occupied by the Infidels of yesterday. In this way the world of thought is made to move forward, progressing every hour.

What are the evidences of this disintegration? Simply this. The church is growing more and more perturbed over the fact that it is compelled to mete out punishment to recalcitrant pastors and professors, who their pulpits and in their chairs, preach and teach a new and an advanced theology so unlike the old theology that the entire face of Christianity has undergone a change. Of course this preaching is contradictory to the official declarations and confessions of the church. This contradiction evinces a sincere working of the mind and mind working has ever been fatal to orthodox religious belief. There can be no orthodoxy that is not dogmatic and dogmatism is ever hurtful to truth. The truth can afford to be dogmatic because it is truth and must so from its very nature. Dogmatism ancient speculative subjects and theories is the bane of investigation and this is where the church has committed one of its most grievous errors.

Equal rights in instruction will be the rock upon which the church is to split. When it does strike the effect will be startling and well worthy the highest consideration of thoughtful people.

## CHRISTIAN HISTORY.

"To make religious belief and religious theory completely dependent on certain records of historic events is a grave mistake, for religion has nothing to do with the credibility or authenticity of a certain document, or the actuality of certain alleged occurrences."

The foregoing statement is attributed to one Arthur O. Lovejoy, said to be Professor of Philosophy at Washington University in St. Louis. If he really believes what he says then it is a sure case of "having to be shown." As religious belief and theory are not based upon intellectual conviction, being largely dependent upon the accident birth and the force of environment, the Professor is not only begging the question but has really furnished one of the strongest arguments against the Christian religion that it has been our good fortune to come across.

One of the principal contentions of the Christian world is that the events, or supposed events, as recorded in the New Testament, are true. Upon the truth or falsity of those events depends the entire Christian conception of religious belief and theory. If the events of the New Testament can be proved to be true, the Christian world is furnished with a tangible working basis. Should the reverse accrue the Christian religion is deprived of its essential qualifications and credentials and is like a ship without sail or rudder in a storm.

For example, the Christian religion asserts that the miraculous conception of Jesus is true. If that event is not historically true then the entire fabric of Christianity is materially affected and must accept the charge of being false. Does it not follow, then, that the very essentials of the Christian religion has something to do with the credibility and authenticity of certain documents? If the documents of the New Testament are incredible the vitality of the Christian religion is assailed. If they are not authentic then the doctrine of inspiration becomes absolutely null and void. Had there been No Christ there would have been no religion named after him and as an alleged "historic event" his birth, life and death, constitute the very foundations of the religious cult that carries his acquired title. His crucifixion, death and resurrection are proclaimed as "accurate and truthful historic events" upon which is altogether "dependent" the most important part of the Christian religion. Destroy or impair them and you have to that extent destroyed or impaired the Christian religion. In this respect the learned professor has contributed a strong argument to the Free thought side of the religious proposition, although we are inclined to believe that it was unnecessary upon his part.

If it was intended that the statement should be made to apply to religion pure and simple, without specifying any form of religion, simply to regard the religious "idea" as it is called, then there may be some basis for Professor Lovejoy to work upon. We must all admit that whatever there is of religion in man it can only be a matter of personal experience, for beyond that the individual cannot go. Different experiences lead to different notions concerning religion. There is nothing pertaining to worship or doctrine suggested by the innate experiences of man. All these forms are acquired, being taught and re taught from one generation to another. Man left alone, that is, without so-called religious instruction, would develop into practical Atheism. It is an impossibility to associate the god-idea with any of our practical, personal experiences. God does not appear in them in any shape or form. If by religion, is meant to include the god-idea, then the proposition is erroneous and cannot be sustained by logical criticism. Free thought has long argued that the final unity of opinion concerning religion, and its concomitants, will never be reached by scholars and thinkers because of their personal experiences, and this very fact vitiates the theological argument. Man enjoys some inner lights of reason which direct and guide his outer experiences, but these have nothing to do with religion or any of its forms of worship, for left to reason, religion will die.

The Professor professes to believe that the Christian church will not depend for its future vitality upon the importance it decides to attach to so-called history, and upon the hypothesis that he refers to so-called religious history, the Blade can heartily agree with him. In fact we are of the firm opinion that the day is not far distant when the Bible and all the literature that is made dependent upon it, and upon which it depends, will be as dead and useless as all the mummified cats of Ancient Egypt, and as the Christian religion is destined to no longer draw its vitality from such a source, is tantamount to saying that there will be no Christian religion when the day arrives.

Christianity is altogether dependent upon its history, a history, by the way, that is both doubtful and dark, questionable and looked upon with doubt and disfavor by intelligent minds. Destroy its history and you at once destroy Christianity.

Industrial slavery and political degradation run hand in hand. When labor is denied by law its rights and just privileges, when it is kept with its nose to the grindstone for a miserable existence, our boasted political freedom vanishes like a dream. The money kings hold over the toiling millions the very power of life and death. Where labor is granted as a privilege, and not as a right there is no political freedom. And who is to blame? If the remedy is in the ballot box and it is not used labor simply commits social and political suicide.

During Adam's first century on earth there were no collar buttons to lose and he did not have to study the latest craze in pantaloons. No laundry boys bothered him and he could shoot out the lights without getting into a chicken coop. But Adam was not civilized, hence we are to infer he was not blessed as we are blessed.





## NOT LETTER TO BISHOP

(Continued From Page One)

or Knox or Wesley would have preached such a sermon as that?

Dear bishops, it was a grand opportunity but lost. There never was a reformation ushered in by the world by such preaching as I heard last Sunday night. We are a nation of cowards and I found out Sunday night that it is such diluted gospel as the doctor dispensed that is the principal cause of our ills.

The general conference of our church says that "the liquor traffic cannot be legalized without sin."

Every bishop and preacher in the Methodist church who votes the Republican ticket is a sinner, and no better than the men he licenses to sell the liquor.

God is a just God, and Mr. Zang could not engage in the business. Bishop Warren and the rest of your bishops and preachers did not say he could. Dear bishops did you ever think that all the saloon men, fallen women, and the devils in hell, are well pleased with the way you are voting? There is not a saint in an angel in heaven but what is sad at the way you are voting.

Yes, dear bishops, we welcome you to the city of Denver, but while you are here we want you to preach some strong sermons against the sins of the Methodist pulpits and church.

We will tell you that the sins you should preach against. We want you to preach against Sabbath desecrating, gambling, the saloon business, and immorality. We want you to preach against the corrupt extortions and oppressive course of the water company in oppressing the people in prices, and we want you to preach several sermons against the wrongs and corruption of the tramway lines, and we want you to preach several sermons against the Republican party in Denver for its corrupt doings at elections and in office. We want you to preach a few sermons to Bishop Warren, Chancellor McDowell, Dr. McIntyre, Brother Brooks, Brother Ingham and Brother Wilson. All these men have joined hands with wicked men and women to do evil, and if it is not soon stopped, Denver will be a worse city than Sodom was. Why, dear bishops, we have had her bishops, pastors and elders in league with saloons—the most unchristian, inhuman, unduly un-Christian, devilish, informal and damnable league that was ever formed outside of hell.

Dear bishops, the city of Denver is ruled by the Republican ticket, Episcopal fire and police board, through Brother Church and Dr. Wilson, who are getting on "well" in the business of degrading men and women and leading little girls astray, and have I am told, licensed more stations to hell on Market street than Gov. Waite did at his administration. If Gov. Waite had been led to Trinity church he would not only have saved the city but he would have saved the world. Dear bishops, I have been informed that they are about forming a class at the Denver university to study slavery. Slavery was once—was Lovejoy, Garrison and the other good men and women who tackled the living question of the day who will be brought to trial and executed.

Dear bishops, I never heard that a single Methodist conference stood by Lovejoy when the poorest slave power shot him down in cold blood, but a few weeks ago the Illinois conference, I believe, passed resolutions favoring the enterprise of building a monument to Lovejoy. When I read this it occurred to my mind what the Methodist Episcopal church standing by slavery in 1857 when Lovejoy was shot down, and the Illinois conference shouting itself hoarse for Lovejoy in 1859, when there is no danger that the living question of the day will be brought to trial and executed. To see those brave (T) preachers and bishops passing by all the living questions of the day, and the poverty, want, suffering and woe to say nothing of the crimes and outrages of the great city of Chicago, to enter into the work of monument building for a man the church deserted in the day of his trials and needs, is enough to make Lovejoy turn over in his grave.

And to see the great Denver university, the city for its wealth and beauty, do not forget that these streets are paved and lighted out of the price of man's honor and woman's virtue.

The beautiful little thing hangs over the entrance of the Trinity M. E. church was paid for out of the money that was taken by the city from the fallen women as the price of their virtue. For shame! To think that Bishop Warren and the Chancellor and the Doctor would be co-

partners in such an infernal business as the saloons and Market street, and hang lights over the church doors out of the profits of such a low, degraded and damnable way as this of making money!

Is it any wonder that womanhood has been on the decline in Denver, and that every class of wrong doing and crime has been on the increase ever since Dr. McIntyre came to Denver? Do you think that that tool will have a man who will stand in the pulpit for four years, and know or may know of such crime committed against womanhood as this, and never open his mouth, never thunder against it?

Was it not a sight for the damned and the redeemed, for God and the angels to see Bishop Warren, Dr. McIntyre and Chancellor McDowell at the ballot box voting just like "Soapy" Smith (see Graham, "Milwaukee Mock," the saloon men, gamblers and prostitutes of Market street? Dear bishops, there is something wrong in Denver, and it has been growing worse for years, and because you leave the city we want you to do something about it. We want you to stand and sing the doxology, and pray sermons to the Methodists. We do not want you to preach a single sermon to what the church calls the sinners.

Dear bishops, last fall Bishop Warren, Chancellor McDowell and Dr. McIntyre formed an alliance with the gamblers, the saloon men and the ladies of Market street, to "redeem" Colorado, and after the great victory won by this array of reformers had been achieved and state had been "redeemed," they built a grand stand on the Capitol Hill on Sunday, and on Monday the ladies of Market street and our preachers of the gospel, and all who felt thankful that Colorado had been "redeemed" gathered about the grand stand and sang the doxology, and after a time of thanksgiving the saloon man went back to his bar, the gambler to the green cloth, the ladies of Market street to their life of sin, Dr. McIntyre to his pulpit in Trinity to lead and preach on "Model Old Maids," Chancellor McDowell to his duties at the university and to teach the women of Denver how to vote the Republican ticket, and Bishop Warren to hold conferences and wedding on "clergy beds of ease."

Governor McIntyre was so gratified these Methodist divines that he appointed two Methodists, Brother Church and Brother Wilson, on the fire and police board, and in return, I have been told, that Bishop Warren was so charmed by the governor for this act of generosity that he went in person and thanked him for his kindness.

Dear bishops, Dr. Church and Brother Wilson can take up a collection on Sundays to send a missionary and ship a load of rum to India, and on our country day in the week they can sign checks for saloons and houses of prostitution in honor of Bishop Warren, the Chancellor and McIntyre.

Dear bishops, are not things getting in a strange condition, should not some one speak out against these things? And if any one does speak out against them they threaten to beat him or turn him out of the conference. Spiritual Christianity has been declining and of course the church becomes more worldly, ever since Bishop Warren was married and took up his residence in Colorado. When he was married they spent several thousand dollars. I have seen told, built a canopy from the church door to the side walk and also spread a nice carpet from the street or walk to the church altar. Such extravagance as this we would have expected from the unconverted rich, but from a Methodist bishop and a successor of the plain, self-sacrificing Wesley, and \$80 a year, ease-renouncing Asbury, never. I think this very wrong, and we have not given over the evil effects of this wedding to this day. Dear bishops, right then there was a poor Methodist clerk who had not even the necessities of life for his wife and little babies. I think still it was all wrong. I know a preacher in this conference who had not the means to go to his new appointment. A Catholic here bought his wife a ticket and put her on the cars, while the minister carried a box car, loaded his goods and cow and got on himself, and thus he rode for a long distance to his destination. Bishop Warren lives in a \$55,000 mansion at University Park. You are all living in luxury, while strong men, delicate women and little helpless children are suffering for bread and clothing and are not able to get them.

Dear bishops, money, luxury, and the lap of ease and the influence of money have been the rock on which the great preachers of the world have been wrecked, and their influence turned against the cause of truth. The trouble with our bishops and great preachers today is, you love money too well, and no minister that loves money ever proved faithful to his trust. Wealth and the seeking of wealth makes men timid and takes all the courage out of the soul, and when a minister has lost courage he is about the most pitiful thing that ever angels wept for and devils laughed at. We have a bishop in our church today that dare stand up in the pulpits of this nation and plead fully the cause of the poor and outraged denounce the saloons and condemn the sins and corruptions of the Republican party. Why? Because you are under

the influence of the money power and you do not want to offend those who might bring you to humble circumstances. What a commentary on the Methodist church to see the ministers of Jesus Christ clothed in purple and fine linen and darning sumptuously every day, and to think this money comes from men who are oppressing the poor, corrupting the people and destroying this nation—the hope of the world, by ignoring the living, throbbing questions of the day—the grandest day of the world's history—and going back 25 years behind all danger to study a dead issue, in order to make the corridors of hell resound with the laughter of the damned.

Dear bishops, I believe in God and the Son and the Holy Ghost. I believe the Bible from book to book, every word of it. I believe the Methodist theology is most scriptural and grandest in the world. I have weighed you in the scales of God's word, and find that you are helping to build up the kingdom of darkness rather than the kingdom of light. We want you to give your full support to most internal and damnable sins and sinners of the world. If you do not right about face and come out in the power of the Holy Ghost, and stand for justice, purity, God and an outraged, wronged and oppressed people, against the saloons and corrupt men and the Republican party and monopolies of the age, you will be damned, doubly damned. This age and nation will damn you, God will damn you. Stand up, like grand, noble, heroic, courageous, Holy Ghost men, for the poor and oppressed, or be damned.

Do your duty, measure up your grand opportunities and high privileges in this world, be men—or be damned. Which? Denver, Colo. F. F. PASSMORE.

## MISS CROH REPLIES

(Continued From Page One)

it to the first tramp who ventured to suggest he had an equal right to it, just to prove the unbounded generosity of the church and its members. He said, "I will take it, and I will give it all 'a free access and an equal opportunity to supply their wants from nature's storehouse." His years o' toil in preparing it for cultivation, while he was not fully ready, gives him no more right to the proceeds, than I, who had done nothing (T) With this beautiful (T) philosophy realized, why should anybody work? Would anyone work with no reward but that shared equally with the idle and vicious? Mr. Croh's "nature's storehouse" would very soon be unworthy the name! It is the commendable desire to accumulate a surplus, as a safeguard against future contingencies, that inspires the prudent farmer to plant, the merchant to trade, the laborer to work, the statesman to legislate, the church to give, the world to create the wealth of the world, thereby enlarging their certificate of the world's indebtedness to them.

For this is all that honest wealth is, simply a certificate that its possessor has claimed an exchange of tangible equivalent for his services to the world—the luxuries and special favors thus acknowledged he had earned—and still holds this certificate of his indebtedness, which he is generous enough to pass on to his offspring, and die without having ever taxed his real personal reward in self-gratification! Don't forget that "you cannot eat your cake and have it too," and the man of wealth simply says, "I will eat my cake, figuratively speaking. Few there are who could not spend all they can earn (if they give rein to selfish, foolish wants and prevalent tastes), and then waste that they did not receive just recompense, while another man, with one tenth his wages will be yearly quickly adding to a superfluous fund for some sensible investment, which will also increase the taxable base. Suppose an equal division of all property in this world, how long would it be till those idle, selfish, reckless, extravagant envious ones would return again, empty-handed, clamoring for more? Where would be the end of it? This article asks: "Are we relatively speaking, even one-third as well off today as we were one hundred years ago?" How can any thinking person ask such a question, unless he wants attention called to the marvelous advantages to all, to the present day? What a pity that this critic has lived one hundred years after his day, and can never step back to enjoy the advantages and splendid opportunities of one hundred years ago, which looms up before him in such great light, and temptingly beckons, so he goes backward through the gilded mist of the past!

MISS LAURA GROH.

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church, for when the fishes (people) sought to escape from the control of the church the state was called to aid in their recapture or retention, and when the state failed the church was called to aid. The ships of the state and church, sinking the earnings of the people, and when they were united and all was done that could be, the false Jesus was dismissed, as his teachings were no longer needed, for the rulers in both state and church were then satisfied to insure for the future the catching of men, which Simon Peter was certain to be able to do.

In my last article I left the true Jesus (son of man) teaching freedom of conscience, and warning the people against the hypocrisy of both priests and politicians, which caused other sons of men (false Jesuses) and one in particular, to try to rid the world of him; for the Jewish priests and Pharisees said, "If we let him thus alone, all men will believe on him; and the Romans shall come and take away both our church and nation" (John 8:12, 18).

The intentions of his enemies were brought to his knowledge, and he resolved to test the justice of the law; but as he had done nothing in violation of the law of justice, nor, as he believed, of the law of the state, and so not being placed himself under arrest, he sent Judas, one of his most true and friends, to arrange with the priests for his betrayal and arrest, which took place in a public park or garden, and on a false accusation. After his arrest that son of man (not son of a god) was taken before the magistrates, tried on three indictments and acquitted, for we read that Pilate, the judge, said: "I find no fault in this man," and at three different times, and Herod also acquitted him.

But wishing to test the law fully, as some false testimony had been introduced, and much complaint was made, his friends appealed the case to the prime court, where it was found that the church and state laws were so incapable, that the church secured his condemnation, which coming to the knowledge of poor Judas, caused him to commit suicide by hanging.

Although the judges were not all named Pilate, the compiler of the present book gave us no other name there. However, Pilate was his friend, and really wished to set him free, but was obliged to condemn him in accordance with the law; though he did not relinquish with intention, but shuddered for a sentence which would enable him to fulfill his wish; for he was to be executed at a late hour on the day preceding the one on which the Jews celebrated the feast of the Passover; for he knew that the bodies of the crucified would be retained before nightfall, and to further facilitate the maturing of his plans for the release of his friend, the sentence provided that he should not only be nailed to his cross, but that he should be firmly tied to it, which would relieve the strain on the hands and feet. An anesthetic was administered in a mixture of vinegar and myrrh (supplied by his enemies to have been given to

add to his sufferings) a portion of which was taken before the crucifixion, and another when he had said, "I thirst," and which was passed to him in the sponge, soon after which he addressed his father (who was living and present) in the words, "Father, forgive them, for they know not what they do," and fell asleep and was said to have given up the ghost (yielded to unconsciousness).

Joseph of Arimathea, a rich man and a counselor (though probably he was not very rich, for we read that he was a just man, and a believer in the teachings of the son of man, went to Pilate and begged the body of the Jesus (the just one), and Pilate marvelled (or feigned to) if he were already dead, and being assured that he was, Joseph's request was granted, when the body was removed from the cross, but because of the appearance of death, the legs were broken to prevent his escape as was the case with those crucified with him. Having secured the body, Joseph laid it in a tomb hewn in a rock, though it was now embalmed, as the spices were not brought until the Sabbath was past.

In my next article I will write the true story of the resurrection.

SUSAN J. PECK.  
Minneapolis, Minn., March 15, 1907.

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